conquers the resplendent worlds, whoever knows this and
meditates on the foot of Brahman, consisting of the four
quarters, by the name of Prakasavat."

This interesting story shows that though the caste
system had already been established, discerning teachers did
not refuse to accept pupil^ of mien or birth. It shows also
to what stern discipline involving plr\ steal hardships con-
tinuously tor years, the pupils are put to before spiritual
instruction is imparted to them.

Section xv shows that the only way for man's escape
from tlie vicious circle of transmigration is the path of
knowledge,

"Verse (1). He (Sage Upakosala) said: "The person
that is seen in the eye, that is the Self. This is the immortal,
the fearless, this is Brahman. Even though they drop
melted butter or water on him, it runs away on both sides.
" (2) They call him Samyadvama, for all blessings
(Varna) go towards him (samyanti). All blessings go towards
him who knows this.
" (3) He is also Vamani, for he leads (nayati) all
blessings (Varna). He leads all blessings who knows this.
" (4) He is also Brahmani, for he shines (bhati) in all

worlds. He who knows this shines in all worlds.
<c (5) Now (if one-who knows this dies), whether people
perform obsequies for him or no, he goes to light (arcis)
from light to day, from day to the light half of the moon,
from the light half of the moon to the six months during
which the sun goes to the north, from the months to the year.
from the year to the sun, from the sun to the moon, from the
moon to the lightning. There is a person not human.
" (6) He leads them to Brahman. This is the path of
the devas, the path that leads to Brahman ; those who proceed
on that path do not return to the life of man, yea, they do
not return."

Chapter V contains twenty-four sections.